THE CHRISTIAN LAVER.

OR,

A DISCOURSE

Opening

The Nature of **Participation** with,

And Demonstrating

The Necessity of **Purification** by

CHRIST.

By *T. CRUSO.*

JOB 9. 30, 31.

If I wash my self with Snow-water, and make my hands never so clean;
Yet shalt thou plunge me in the Ditch, and my own Cloathes shall abhor me.

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TO THE READER.

THE two *following* Sermons (*which have receiv'd little alteration, more than by being caſt into the form of* one *continued* Diſcourſe) *were lately* preach'd *in the carrying on of my ordinary fixed work among thoſe whom I am called eſpecially to Miniſter to, and afterwards* tranſcrib'd *for the ſatisfaction and ſervice of ſome particular Friends, that heard them, whoſe deſires in any*

ſuch caſe, I acknowledge my ſelf upon many accounts, obliged to fulfil; And if it were proper here to publiſh their kindneſs, or to expreſs my own juſt gratitude at large, I might very eaſily be excus'd, by all Ingenuous perſons, for ſending abroad *theſe Papers, at their requeſt, into the World; but to thoſe who will not admit* this *Apology, I ſhall offer* none.

I had immediately before the preaching of this, endeavour'd the opening of Another *Subject, which I thought* preparatory *to it, from thoſe words of* Eliphaz, Job 15. 14. What is man, that he ſhould be clean? *&c. which I mention, as the true reaſon, why*

that

that Great point of the Corruption of Human Nature *is ſearcht into ſo little here. Whoſoever are* Strangers *or* Adverſaries *to ſuch Doctrine, they are manifeſtly ſo unacquainted with, and oppoſite to the* whole Goſpel *of Jeſus Chriſt, that I deſpair of their getting any good by my management of this Text; for as they that believe themſelves in a* ſound *and healthful ſtate, conclude that they have*

no need of the Phyſician, ſo 12.

Generation *who are already* pure in their own Eyes, *will take no thought about being* waſhed from their filthineſs.

The main ſubſtance of our Religion *as* Chriſtians (*which*

Lapſed *Creatures, I am ſure, are chiefly concerned to regard*) *is reducible to theſe* two Heads: *Our* defilement by Adam, *and our* cleanſing by Jeſus Chriſt : *according as men improve in the knowledge of theſe things, they are like to* hold faſt, *or let go, the* Myſtery of Faith; *for I muſt profeſs, that I cannot underſtand, what* their *Chriſtianity does amount to , who either* deny *or* deprave *the most fundamental Articles. It is not a ſtedfaſt aſſertion of the* Principles, *or ſtrict performance of the* Duties, *of* Natural Religion, *which will make any amends for our* Ignorance, *or* Errour *here ; we that live*

in

in such an Age and Place, must not think it enough, to go as far in our practise, *or rise as high in our* belief, *as the* Heathens *did; but it will be matter of shame and condemnation to us, if having so much greater* Discoveries, *and better* Helps, *we should at most be onely found to Equal their* Improvements.

It is evident enough, that the Rotten Notions *of many, and the* Filthy Lewdness *of the most, call for somewhat of this kind, for their Conviction and Awakening; but I have no such fond opinion of* this *poor performance, as to imagine, that it*

will contribute very much to ſo uſeful and valuable Ends; unleſs God ſhould exerciſe the like Prerogative of Grace, *in revealing of his Arm* by *a contemptible worm, as in the Revelation of his Will* to *unskilful*
Luk. 10. 21. *Babes, when the* Wiſe and Prudent *are left with a Veil upon their Minds. If he pleaſe to make uſe of the vileſt Inſtruments, and thoſe which are* leaſt eſteemed, *he can put a* more abundant honour *upon them by his efficacious Preſence; and what he is* able *to do, I offer up my earneſt Prayers to him, (craving aſſiſtance in it from others) that he* may

now

now *do*, making perfect *his own* ſtrength in the weakneſs *of the moſt unworthy Authour.*

And I conclude, with ſignifying my Hearts Deſire, *that every Reader, whom Providence directs to caſt his Eye upon theſe Lines, may have ſome cauſe to Bleſs God for them, and to* report that God was in them of a truth: *which, I wiſh, may appear in* all, *as well as in* my ſelf, *by a daily* clearer diſcerning *of our own* Spots, *a more* humble walking *with God, a more* entire Confidence *in Chriſt, and*

more

more vigorous endeavours *after a perfect Conformity to his perfect Holiness.*

Feb. 12. 16$\frac{89}{90}$. T. C.

The

The CHRISTIAN LAVER.

JOHN 13. 8. Latter Part.

---Jesus answered him, If I wash thee not, thou hast no part with me.

THE beginning of this Chapter gives us an account of that eminently *Condescending Act* of Christ in washing the feet of his Disciples. The exact and particular time, *when* this was done, is much disputed. 'Tis said, (*ver.* 2.) *Supper being ended*—, and (*ver.* 4.) *He rose from Supper, and laid*

laid aside his garments, and took a towel, &c. The great Question is, what this *Supper* was.

1. Some, (nay indeed the Generality) do think, that it was the *Paschal* Supper; the *fourth* and last which our Blessed Lord ever kept with his Disciples, after which the *Lords Supper* was immediately instituted.

2. Others, (among whom principally the Learned Dr. *Lightfoot*) think that it was a *common* Ordinary Supper, two dayes before the Feast of the Passeover; the same with that at *Bethany* in the house of *Simon the Leper*. Several Arguments are brought to overthrow the former opinion, in favour of this. As 1. Because it is said expressly here, *v.* 1. that it was *before the Feast of the Passeover*. 2. Because when our Lord bid *Judas to do quickly what he did*, some of the Disciples

Mat. 26. 2, &c.

thought

thought, that he was to *provide things against the Feast*, v. 29. which implyes, that the Feast was not yet come. But I mention no more.

Whensoever this Act was perform'd, the *moving Cause* of it is intimated, both v. 1. and 3. Christ was *departing out of the World*, and *going to God*. He was now exercis'd in the thoughts of his approaching Death, and following Glory, and being constant and immutable in his Affections to *his own*, he was resolv'd to give them before he suffer'd, such a *sensible proof* of his *Love*, as he could not give after he came to Heaven.

The *Papists* lay much stress upon *ver.* 6. in arguing for the *precedency* of their *supposed Bishop*; *then cometh he to Simon Peter*, &c. but there is nothing of weight or force in this; what if (as the fore-

Dr. J. Lightfoot Hor. Hebr. in Joh.

forenamed Reverend Author conjectures) our Lord onely waſht the feet of two or three of the Diſciples, which was enough to ſhow his deſign, as much as if he had waſht them all? *Peter*, *James* and *John* were diſtinguiſht ſometimes from the reſt by admiſſion to Chriſts greateſt privacies; perhaps ſo it might be in this action too.

Peter indeed is the *onely* perſon here ſpoken of, but all that is ſaid concerning him upon this occaſion, is not to his commendation. His *modeſt* Queſtion at the firſt might be well enough excus'd *Lord, doſt thou waſh my feet?* He might very well admire that Chriſt ſhould ſtoop ſo much below himſelf: And therefore our Lord does *calmly* admoniſh him *ver. 7. What I do, thou knowest not now, but thou ſhalt know hereafter. q. d.* There is ſomewhat

mo

more in it, than the bare act of washing, which thou dost not at present see into; but when the Spirit is poured out, thy understanding shall be more enlighten'd in this and other misteries. One would think that *Peter* should have been satisfied with this, and readily complyed; as *John Baptist* is said to *forbid* Christ at first, when he *came to be baptized of him*, but when he heard Christ's answer, he *suffered him*. This Apostle (on the contrary) does peremptorily oppose, *v.* 8. *Thou shalt never wash my feet.* q. d. I will not yeild or consent to it. Mat. 3. 14,15.

From whence, by the way might be noted, that *Men may have much seeming humility in the matters of God, which yet is very absurd and preposterous, arising meerly from carnal reason.* Peter once before ran into this *Extreme*; when *he fell down at Jesus his knees* Luk. 5.8. *saying,*

Saying, depart from me, oh Lord, for I am a sinful man; which was in effect, to wish the greatest calamity to himself that could befal him. How fatal would it have been, if our Lord had granted that request, and banisht him out of his society! or if *Peter's* word had stood in the present case! but Christ lets him see in his Reply to this rash resolution, the *danger* of such a refusal, *If I wash thee not, thou hast no part with me.*

For the opening of the words, three *Questions* should be breifly Discussed.

Quest. 1. First, What was the *scope* and meaning of our Saviour in this Act of *washing his Disciples feet*? *Answ.* He did not institute this as a *standing Ceremony*, (though it be kept up under such a pretence in the *Roman Church*) but he seems to have done it at that time

time upon some or all of these following accounts.

1. As an *instance* of his Great *Lowliness of mind*, which they were to *imitate* him in. So he presses it, v. 14, 15. *If I your Lord and Master have washed your feet; you also* (who are fellow servants) *ought to wash one another's feet; For I have given you an Example*, &c. This was one of the *meanest offices* and employments, always performed by *Inferiours* to superiours, but never by *superiours* to *Inferiours*; as *Abigal* said of her self with repect to *David*, *Let thine Handmaid be a servant to wash the feet of the servants of my Lord.* Therefore this was a proper testimony of Christ's remarkable self-abasement. 1 Sam. 25. 41.

2. It might *presignify* to his Disciples that *Baptism of blood* which they were to undergo in conformity to him. The *ointment* which

Mat. 26. 12. was *poured on his body*, he interpreted as *done for his burial*; so this washing of their feet was a kind of Preparative to their being *drencht* in *deeper sufferings*. Christ had told *James* and *John*, that they Mark 10. 39. should be *baptized with the baptism, which he was baptized with.*

3. If it were, as some suppose, a little *before the Institution* of the *Lords supper*, it shews the *Purity* which is required in those who celebrate that ordinance, and the *pains* which should be taken in Exod. 12. 15. order to it. Upon the *first day of the Passover*, the *Jews* were commanded to *put away leaven out of their Houses*: accordingly 1 Cor. 5. 7, 8. if we would *keep this feast* aright, which comes in the room of the Passover, we must *first purge out the old Leaven.* Therefore this washing might be a very seasonable act.

4. It did fitly *represent* that

Inward

Inward Cleansing which is necessary to every one's Salvation; and this is that which our Saviour principally aim'd at. The washing of the feet (like the many *Ceremonial washings* under the Law) was but a *Figure* of the *purifying of the soul*, wherein his main work, as Redeemer, did consist.

Secondly, why does our Lord passe so *severe* a sentence upon *Peter*, as that he should *have no part with him*, *meerly upon the supposition* of his *denying* to be *washt by him*? does so small a crime (springing also from a sense of unworthiness) call for so heavy a punishment? *Answ.* In two things. *Quest. 2.*

1. The *Contempt of any command* of Christ (how *little* soever it may Appear to be) *deserves* that the Contemner should be *excluded from Christ*. All wilful disobedience to our Lord's re-

vealed will is destructive, if persisted in, and admitts of no excuse. *To suspend our practise* of any duty, till we *understand the reason* of the Precept, is indeed worthy of an everlasting Hell.

2. The *weight of the threatening* lyes upon that which is *intended* by this washing; q. d. unless I purge thee *Peter*, from those *remaining dregs* of Corruption which are about thee, thou wilt be cut off from having any thing to do with me. *Peter* had discovered a great deal of weakness and sin *before*; as when he took upon him *Satan's office*, and rebuk't his Master for speaking of his *Passion*, insomuch that Christ told him, *Thou savourest not the things of God, but of men.* There was a great deal more sin which *this Apostle* betrayed *afterwards*; such as, Too good an *esteem of* and too much *confidence in* himself

Mat. 16. 22, 23.

Chap. 26. 33.

ſelf; (*Though all men be offended, yet I never will*) ſhameful *droweſineſs* and ſloth; (*Could ye not watch with me one hour?*) Furious and *inconſiderate zeal*; (witneſs *Malchus's ear ſtruck off* by his *ſword.*) *Exceſſive fear* and cowardiſe, which plunged him unto thoſe repeated *denials* and *Abjurations* of this Lord. All theſe evils, which yet ſtuck to *Peter*, he needed to have waſht away, that he might not be *accurſed from Chriſt* for ever.

ver. 40, 51. 70, 72, 74.

Thirdly, It may be alſo Enquired, whether Chriſt's *waſhing of Peter* would ſufficiently ſecure *Peter's partaking with* Chriſt? our Lord ſays here, *If I waſh thee not*, &c. the Queſtion is, whether it hold on the other ſide, that *If I waſh thee, thou haſt a part with me?* *Anſw.*

Queſt. 3.

1 If we understand it of *External washing* onely, it must be affirmed, that any of the Disciples, notwithstanding that, might have been shut out from having any fellowship with Christ. The *putting away of the filth of the flesh* will not save the soul from Hell. *Judas* might have his feet washt, and yet his *Conscience* continue *defiled*. This of it self, would have signifyed no more, than *Eating and drinking in Christ's presence*, which will Entitle no *worker of Iniquity* to the kingdom of God.

Luke 13. 26.

2. If we understand it of *Internal Purification*, (as it is indeed especially to be understood) this is always accompanied with a saving interest in Christ. If we can prove that He hath *cleansed us*, we have evidence enough, that He is *ours*. His *Blood* is never spent upon *Cast-awayes* like

like *water* vainly *ſpilt upon the ground.* We need no more to certifie our *propriety in* him, than the receiving of ſuch a *benefit from* him. Therefore the *Reverſe* of what our Saviour here ſays, is alſo true.

The *Obſervation* which I propoſe to inſiſt on, is this, that *It is abſolutely neceſſary, that we ſhould be waſht by Chriſt, in order to our being partakers with him.* Doct.

The *method* which I intend in the handling of this Point, is.

I. To ſhew, what it is to partake with Chriſt. I.

II. How are we waſhed by him.

III. Why is there ſuch a neceſſity of this waſhing.

IV. To Apply it.

Firſt, To explain, what it is to *have a part with* Chriſt. *Anſw.* In general, it may bear the ſame ſenſe,

ſenſe, as *partaking of* him; which
Heb. 3. 14 was an encouragement that the *Apoſtle* laid before the *converted Hebrews*. And that way of expreſſion is uſual both in the old and new Teſtament. The *two tribes and half* were afraid, leſt the
Joſh. 22. 27. children of the *other Tribes* ſhould ſay to *theirs* in the time to come, *ye have no part in the Lord*. Peter tells *Simon Magus*, who would have bought the *Gift of the Holy Ghoſt* with money, *Thou haſt neither part nor lot in this matter*. So,
Act. 8. 21. 'tis threaten'd at the cloſe of the *Revelation*, that if any man ſhould
Rev. 22. 19. take away from the words of the book of that propheſy, God would *take away his part out of the book of life, and the holy City* &c. All theſe paſſages, though upon different occaſions, help to illuſtrate the phraſe here. 'Tis very plain, that it muſt not be taken in ſo *groſſe* a ſenſe, as if our Lord

Jeſus

Jesus were *divided* and *shar'd* among believers, as his *Garments* were taken and *parted* among the Souldiers; It is an *whole* and entire Saviour which is given to *Every one*; *He* and *all* that belongs to him, Is made ours, *if any thing* of his be ours. All the *members* derive *asmnch* from this Head, as if there were but one member for this *Head* to communicate to.

If we have *Righteousnes* from him, we have *Holines* also; if we have *Grace*, we shall have *Glory*; if we are *buried with him*, we shall be *quicken'd with him*; if we are *planted into his death*, we shall *reap the fruits of his Resurrection* to. To *partake of Christ* therefore, is to be *possessed* of, or *entitled* too, all that Christ *is* or *hath*, which is communicable. 'Tis no *small thing in it self*, it ought not to be a small thing *with us*. To have the Blessed Jesus,

and his *purchase*, for our *portion*, is more than to be Lords of the world, or to have Empires and Kingdoms at command. A Title to Christ gives a *right* to every thing else that's worth enjoying; a right to the *favour* of God, to all the *Promises* of God, a right to *Sacraments*, the best right to *Creature Comforts*, and an undoubted right to *heaven* it self. But more particularly, To *have part with* Christ comprehends these five things.

1 First, *Union to his person.* They that have no part *with* Christ, are not parts *of* him. Whereas, to be *joyned to the Lord* himself is the great priviledge of a Christian: as the *Apostle* said to that *Corinthian* Church, *now ye are the body of Christ, and members in particular.* *Being in* Christ, is primarily supposed, before there can be a *participation of* him: *i. e.* Be

1 Cor. 6. 17.

chap. 12. 27.

ing in him, not by *visible profession*, within the pale of the Church, as *Souldiers* in an *Army*, but as *Branches* in a *vine*, by *real and vital conjunction*. That (& that onely) which separates from the *person* of Christ, does strip us of all his *benefits*. If we are not united to *him*, we can claim no share in any thing that's *his*. They who talk against this union (of which they have no *Experimental* knowledge) as a fiction, or an absurdity, do in effect destroy all the *blessings* of the Gospel and *fruits* of Christ's mediation. *Without him*, (i.e. without a *living Implantation* into him) we *can do* or receive *nothing*. The Glorious mistery of Christ's *Incarnation* lyes in the taking of *our nature* into union with the *divine nature* in *one person*, i.e. in himself, as God-man: the mystery of our *Spiritual Incorporation* with Christ, lyes in

John. 15. 5.

uniting the *persons of* Beleivers with the *person of Christ.* So that the *Head* and the *members* make but *one Body*; *we* are *compleat in him*, who are the members; *he* as an Head, is *not compleat without us.* As he *fills all in all* with himself, to the Church is his *Fullneſs.*

Eph. 1. 23.

2. Secondly, To *have a part with* Chriſt, implies *Communion with him* in the honour and priviledge of *Sonſhip.* Not that the ſame *filial relation* to God the *Father* can be put upon Creatures which is *Eſſentiall* to him, but *ſomething like* it, is allowed and indulg'd to us. We cannot be the *Children of God* by *nature*, as Chriſt is, but we may be advanc't into *ſuch* a Relation by *Grace.* Chriſt was *begotten* of God from *everlaſting*, we may be *Adopted* in *time.* His Eternal *Generation* made him, a Son: *by faith in him*, we become

Gala. 3 26.

become *Children* also: The standing *Angels* are not the *Sons of God* upon so good a *bottom*, as we are: they are such by *Creation*, we by a *special Adoption*; they have this title as a *common Grant* from their *maker*, (which *Adam* once had, but after his fall, it was no longer useful to him;) we now have it from the *distinguishing* bounty of our *Redeemer*. *To as many as receive him, he gives power to become the sons of God.* All believers are such favourites; (though none besides). The *Spirit of Adoption whereby we cry Abba, Father*, is given to every one of them. We are all raised up to a fellowship with Christ in this matter of Sonship, than which nothing can be more honourable or beneficial to us. The *little ones* of the family are as truly the Children of the Highest, as those that are of fuller age, and a larger

Gal. 3. 26

Joh. 1. 12.

Rom. 8. 15.

growth. It was happy news to all the followers of Christ when *Mary Magdalen* told them, what She had heard at the Sepulcher from his own mouth, *I* John 20. 17. *ascend unto my Father, and your Father, and to my God, and your God.*

3. Thirdly, it includes an *Interest in his perfect performances.* Christ was to do all that was *Commanded*, as well as to suffer what was *threatned*; now, what he *did*, as well as what he *suffered*, we are partakers of, if we have any part with Christ himself. The Apostle *Paul* assures us, that it was the great end Rom. 1. 3, 4. of *God's sending his Son into the world, that the Righteousness of the Law might be fulfilled in us.* He had vers. 1. said before that *there is no Condemnation to them that are in Christ Jesus*; they that are become *one* with him, can no more be condemned than *he* now can, but are *justified upon the same score.* Here, 'tis more distinctly

distinctly explain'd, Christ fulfill'd all righteousness *for* us, and so the Righteousness of the Law is said to be fulfilled *in* us. (we may observe, that 'tis no such *Evangelical* Righteousness, consisting in Faith, Repentance and new obedience, which some are pleased to call the *works of the Gospel*, as is made use of to pervert the Genuin Doctrine of *Justification*; but *the Righteousness of the Law*) It was *necessary* that *such* a Righteousness should *be fulfill'd*; (one that was *imperfect*, how *sincere* soever, could not suffice) it was impossible that *we* should fulfil such a righteousness *in our own persons*, after we were disabled by the fall, when the *Law*, as to it's *justfying power*, is said to be *weak through* our *flesh*: God therefore appointed that his Son should do this in *our stead*, and when he had so done, God accepted it *on*

our behalf; and we are therefore *lookt upon* in Christ, and for his sake to be *as just* and righteous, *as if we* had done all *our selves*. We have the benefit of all that *obedience* which fill'd up and adorn'd the *Life of Christ*.

4. Fourthly, it implyes our being *sharers* in his Absolute *victory over all our Spiritual Enemies*; sin and Satan, death and Hell. This ought to be laid down as an unquestionable truth, that Jesus Christ did not overcome these Enemies so much *for himself*, as *for us*; as God, he was not lyable to be *assaulted* by them; but as Mediator, he freely and voluntarily *Submitted* to their assaults, to shew how easily and effectually he could over power them, and disarm them from hurting Beleivers. The *Devil* could not have tempted him, *Death* could not have seiz'd him, (no, not for so short a time, not for the smallest

moment) unleſs he had *ſo far* unchain'd *them*, and yielded *himſelf*; but his End was to make his own Victory the more *conſpicuous*, and ours the more *ſecure*. All the *Souldiers* of Chriſt overcome, by vertue of their *Captains* overcoming; becauſe he baffled our Adverſaries, we cannot be worſted by them. Chriſts *deſtroying* Heb. 2. 14, 15. *of him that had the power of death*, was a *delivering of us from the juſt fear of death*. When the Apoſtle had reckoned up a great many evils which Chriſtians lye open to, he ſays, *In all theſe things we* Rom. 8. 37. *are more than Conquerers through him that loved us*. *His* Conqueſt is *ours*; the Scripture often intimates this. The ſame Apoſtle makes twice a ſolemn acknowledgment of it; *Thanks be unto God who* 1 Cor. 15. 57. *giveth us the Victory through our Lord Jeſus Chriſt*. And again, *Thanks be unto God, which always* 2 Cor. 2. 14. *cauſeth*

cauſeth us to triumph in Chriſt. His *bruiſing of the head* of the Serpent, enables us to *trample* on him too.

5. Fifthly, It includes our *Everlaſting Fellowſhip* with Chriſt *in his Kingdom and Glory.* To *have a part* with him, is finally to enjoy the ſame *reward*, and to communicate in the happineſs of his *Exalted State.* This is to be (according to that lofty Expreſſion)

Rom. 8. 17. *Joynt Heirs with Chriſt.* He himſelf ſays, that the faithful Servant ſhall *enter into the joy of his Lord*;

Matth. 25. 21, 23. not *another* joy different from his, but *his* joy, that which he, as *our forerunner*, is entred into already *for us.* He animates and excites us to follow him in this World, by this conſideration relating to

John 12. 26. the next: *Where I am, there alſo ſhall my Servant be.* This he repeats and confirms afterwards: *I*

c. 14. 13. *will come again, and receive you to my ſelf,* (not to any *ſeparate Inferiour*

feriour Manſion in my Fathers Houſe, but to my own preſence) *that where I am, there you may be alſo.* The nearer we come to the concluſion of the Bible, the more and greater aſſurances we have of this. *Having a deſire* (ſays *Paul*) *to depart, and to be with Chriſt*; this is a proper deſcription of the Nature of the Heavenly felicity. The ſame he gives to his *Theſſalonians*; *ſo ſhall we be ever with the Lord*; 'tis plain, that he means *that Lord Jeſus, who* (as we read in the foregoing words) *ſhall deſcend from Heaven with a ſhout*, and ſnatch up all that ſurvive at his laſt coming, thither. *Timothy* is ſupported under his ſufferings, by this, that we ſhall both *live and reign with Chriſt.* And the moſt tranſporting paſſage of all, is yet behind; *To him that overcometh* (ſays our Lord, in that Epiſtle

Phil. 1. 23.

1 Theſſ. 4. 17.

v. 16.

2 Tim. 2. 11, 12.

Revel. 3. 21.

Epiſtle to the Church of *Laodicea*) *will I grant to ſit with me in my Throne, even as I*, &c. *Herod* ſtretcht very far, and ſhew'd his mighty affection to the *Daughter of Herodias*, when he ſaid, that he would give her, whatever
Mar.6.23 ſhe askt, *to the half of his Kingdom.* Chriſt goes much farther, as his Kingdom is much better; the *whole of it* ſhall be as much *ours* as *his.* He was partaker with us in our *Infirmities* and *Sorrows*, we ſhall be Partners with him in his *Glory* and *Bleſſedneſs.*

II. The *ſecond* thing, is to ſhew, How Sinners are *waſht by* Chriſt, that this Propoſition may be fully cleared, *If I waſh thee not*, &c. Anſ. Chriſts *waſhing of us* is *Twofold*, according to the *double* diſadvantage which we lye under, of *Guilt* and *Impurity*; the one renders us *obnoxious* to God's *Juſtice*,

ſtice, the other makes us *odious* to his *Holineſs*. For the *removal* of both theſe, there muſt be a waſhing of *Juſtification*, and of *Sanctification*; and both of them are and muſt be *performed* by our Lord Jeſus. As will particularly appear.

First, There is a *waſhing of Juſtification*, which the Holy Ghoſt aſcribes to Jeſus Chriſt. *Ye are waſhed—ye are juſtified in the Name of the Lord Jeſus.* &c. The ſame *Apoſtle*, who ſays this, ſays indeed likewiſe, *It is God that juſtfieth*; 'tis properly the Authoritative Act of the *Soveraign Judge*, but he does it *in the name* of his Son (as he is ſaid to *ſend the Spirit in his Sons Name*) *i. e.* upon his Sons Account, who hath obtained by *his* ſufferings, the remiſſion of *our* Sins. This is aſſerted I. 1 Cor. 6. 11. Rom. 8. 33. John 14. 26.

1 John 1. 7. Revel. 1. 5. ted very often; *The Blood of Jesus Christ his Son cleanseth us from all sin*: Again, *To him that loved us, and washed us from our sins in his own Blood*; i. e. *Jesus Christ*, as the foregoing part of that verse shews. Now this *Washing* or cleansing *by his Blood*, is effected, both by the *shedding*, and by the *sprinkling* of it.

I. First, By the *shedding of Christ's Blood* above 1600 years ago, *upon the Cross*, All Believers were *virtually* and *meritoriously* washt. There was then a *General Expiation* made for all their sins, and *one Sacrifice offered to God*, which would never afterwards need a *Repetition*. There *remains no more Sacrifice now*; the Work was finisht, and perfected by *that*. Heb. 1. 3. Christ then *purged our sins*; and made way for our *free pardon* by his

his *full ſatisfaction.* Therefore the Blood of Jeſus (conſidering its *Infinite value*) may well be repreſented as a *Sea* deep enough to *drown* all our guilt in; according to that Promiſe in the *Prophet*, *Thou wilt caſt all their ſins into the depths of the Sea.* Chriſt's Blood is to our ſins, as the *Red Sea* was to the *Egyptians*, a perpetual *Grave*, from which they can never be *raiſed* again. Now that Blood which ſtifles the *Guilt*, (even in ſo doing) waſhes the *Perſon*; *I will cleanſe them* (ſays God) *from all their Iniquity, and I will pardon all their Iniquities.* *Pardoning* and *cleanſing* are the *ſame thing*, and the *Blood of the Croſs* is the only *conſideration with God* upon which 'tis done. If *that* had not been *pour'd out*, the Dye of *Scarlet* and *Crimſon* ſins could never have been turn'd into the white-

Micah 7. 19.

Jer. 33. 8.

Iſa. 1. 18.

neſs

neſs of *Wool* and *Snow*. *All things by the Law* (ſays the *great Apoſtle*)
Heb.9.22 *are purged with Blood, and without ſhedding of Blood is no remiſſion.* The ſame Method holds under the *Goſpel*, as before under the *Law*; ſo that there is neither *Real*, nor *Typical*, neither *Ceremonial* nor *Spiritual* remiſſion or purgation, but by *Blood ſhed*; Typical and Ceremonial by the *Blood of Calves and Goats*, &c. Real and Spiritual by the *Blood of Chriſt*.

2. Secondly, By the *ſprinkling of Chriſts Blood upon the Conſcience* of every *Believer*, they come to be *actually* waſht. For there muſt be a *particular application* of the Merit of that Blood to every one by *Faith*, or elſe no one can have any advantage by it. We muſt through the operations of Gods Grace *in* and *upon* us, poſitively *concur* to the ſprinkling of Chriſts

Christs Blood upon our hearts, though the shedding of it upon the Tree was wholy *without us.* That great *multitude* of whom *John* speaks, are said to have *washed their* (own) *Robes, and made them white in the Blood of the Lamb.* This intimates a Believers betaking of himself, and *flying for refuge* to the satisfaction of Jesus Christ; for till then, sin is not *actually* remitted, nor the person justified. If this were not a necessary *antecedent qualification* for Actual forgiveness, how is it to be understood, that God hath *set forth* Christ *to be a propitiation through faith in his Blood?* And that *we are justified by Faith?* We are therefore commanded to *draw near* to God, *having our Hearts sprinkled from an evil conscience*; *i. e.* not only having a pardon *procur'd* and prepar'd *for* us by Christ, but *brought home to* us by

Rev. 7. 14.

Rom. 3. 25.

c. 5. 1.

Heb. 10. 22.

believing in him. And the Blood of Jesus thus *apprehended* and laid hold of by Faith, is called the
c. 12. 24. *Blood of sprinkling*. Hence it is,
1 Pet. 1. 2 that we read of our being *Elected through the sprinkling of the Blood of Jesus Christ*, as a *means* to attain the *end* of Election. It is one of the excellent Characters given
Heb. 11. 28. to *Moses*, that *by faith he kept the Passeover, and sprinkling of Blood*. For after the Sacrifices were of-
Exod. 24. 8. fered, he *took of the Blood, and sprinkled it upon the people*. *David* very plainly alludes to this in that
Psal 51. 7. famous *Penitential Psalm*; *Purge me with Hyssop, and I shall be clean*; because *that* was used by Gods appointment in the *cleansing of the*
Levit. 24. 4. 7. *Leper*, to *sprinkle the Blood upon him*. All this signifies the *particular exercises* and actings of Faith upon Christ as the *Lamb slain*; and so our *washing of Justification* is compleated.

Secondly,

Secondly, There is a *washing of Sanctification*, which is also the work of Christ. *This is he* (says the *Beloved Disciple*) *who came by water, as well as by blood.* A lively *Emblem* whereof, was the *water which came out with the Blood*, when the Souldier pierc'd his *side* with a Spear. Therefore the *Prophet* describes him by a *Fountain opened to the House of David, and to the Inhabitants of Jerusalem for sin and for uncleanness.* He cleanses us not only from our *Guilt*, but from our *Corruption* too. This he does *principally* by his Spirit, and *instrumentally* by his Word, and Providences. 2. 1 Joh. 5. 6. Joh. 19. 34. Zech. 13. 1.

First, Christs *washing* of us, as it respects *Sanctification*, is principally performed by the *Spirit.* It was promised under the Old Testament; *Then will I sprinkle* 1. Ezek. 36. 25.

water upon you, &c. This is expreſly interpreted in the New
Joh. 7. 38, 39. Teſtament, of the *Effuſion* of the Spirit. He is the great *Operator* employed by our Lord Jeſus in the purifying of defiled Souls.
Tit. 3. 5, 6 *According to his mercy he ſaved us by the waſhing of Regeneration, and renewing of the Holy Ghoſt; which he ſhed on us abundantly through Jeſus Chriſt our Saviour.* *Nature*, in its preſent depraved ſtate, neither can, nor will ever *purge it ſelf.* *Solomons* Challenge
Prov. 20. 9. is not to be anſwer'd; *Who can ſay, I have made my heart clean?* He that firſt *made the heart*, muſt now *make it clean.* We are no more able to be *our own Cleanſers*, than our own *Creators*; for
Pſal. 51. 10. this is *ſuch a kind* of work. *Create in me a clean heart, oh God*; was *Davids* earneſt requeſt after his
Gen. 1. 2. Fall. It was the *Spirits moving*

upon

upon the face of the waters, which produc'd this *beautiful* World; 'Tis the *influence* of the ſame Spirit which muſt produce an *holy Comelineſs* in us. God *by his Spirit garniſht the* viſible *Heavens*; and Chriſt by his Spirit muſt *fit us to inhabit* the Inviſible. Nor does the *Merit* of Chriſts bloud appear more in our forgiveneſs, than its *vertue* and *efficacy* does in our renovation. Job 26. 13.

Secondly, Chriſt *waſhes* us inſtrumentally by his *Word* and *Providences*. 2.

1. By his *Word*. This is a *Divine Inſtrument* conſecrated by a Divine Authority to this very purpoſe. The *words of the Lord are* not onely *pure words* in themſelves, but are often *bleſt* and ſucceeded for the *working of purity* in us. So our Lord tells his Diſciples: Pſal. 12. 6.

Joh. 15. 3. sciples: *Now ye are clean through the word that I have spoken unto you*; he does not onely tell them, that they were *clean*, but by *what means* they came to be so. Thus the Apostle *Paul* says, that Eph. 5. 25, 26. Christ *gave himself for the Church, that he might sanctifie and cleanse it with the washing of water by the word.* Two great Truths are evidently contained in this Text; 1. That our *Sanctification* is the *price of Blood.* Our *Living to God*, is the effect of Christs *dying for us*; if he had not *given himself*, the *Spirit* had not been *given.* 2. That the *word* of Christ is ordinarily made use of by him in the *cleansing* of those whom he designs to save. It hath his *special Institution* for this end; these *waters of the Sanctuary* are the *pool* which we must come to, and where we must wai

wait to be heal'd of our *Impurities.* This is *Gods way* for the *cleansing of our own way.* Not that there is any cleansing force or power in the *meer Letter* of the Scriptures, or in the *sound* of Preaching: but as it is a *proper means* to deal with reasonable Creatures by (therefore chosen by Christ's Infinite *Wisdom*) and as it is accompanied with the *mighty workings* of the Eternal Spirit. Psal. 119. 9.

2. Our washing is perform'd Instrumentally by his *Providences*; especially by *Afflictive* ones. For indeed *Prosperity* does oftner *sully* and *pollute*, than help to *make us clean.* It is the Mercy and Goodness of Christ to order our troubles so, that they *shall not overwhelm*, and yet that they *shall purge* us. *Surely in the floods of great waters, they shall not* Psal. 32. 6.

not come nigh unto us; but ſo much as will happily tend to *waſh away our filth*, ſhall not be *kept back* from us. *Some of them of underſtanding* (ſays the Prophet) *ſhall fall*, (viz. *by the ſword and flame, and captivity and ſpoil*, as we may gather from what goes before) *to try them, and to purge, and to make them white.* Sufferings will have no ſuch ſucceſs upon *Reprobates* indeed; *the wicked will do wickedly* ſtill; *and not underſtand*; they will *continue* ſinning (and perhaps *ſin more*, like *Ahaz*) *in the time of their diſtreſs*; *Swine*, if *plung'd* never ſo oft into the *water*, will retain their *filthy Nature*, and return again after all, to *wallow in the mire.* But Afflictions to all the Elect of God, are *ſanctified means* for the removal of *Sin*, and increaſe of *Grace*; though they

Dan. 11. 35. v. 33.

c. 12. 10.

2 Chro. 28. 22.

they are not the *chastisements of our peace*, yet they have a tendency to make us *partakers of Gods Holiness*. They do not *purchase our Reconciliation*, but they *promote our Sanctification*.

III. The *Third* thing, is to prove the *Necessity* of this washing, in order to our being Partakers with Christ. Now though *that* washing by Christ, which referrs to *Justification* be absolutely necessary to our Participation with him, (for every one to whom the satisfaction of Christ is *not applied*, must needs be in an *unpardoned* state, and every one in such a state, must needs be *separated* from Christ both here, and for ever; He *glorifies* none, but *whom he justifies* before-hand) Rom. 8. 30. Yet 'tis the washing of *Sanctification*, which I shall chiefly speak

to; becauſe the Luſts of men too frequently tempt them to believe, that they may be in an *unholy, polluted* ſtate, and notwithſtanding *have fellowſhip* with Chriſt.

The Scripture ſayes as much (one would think) as can be ſaid, for the rooting out of this pernicious miſtake, if men would but ceaſe *hearkening to Satan more than unto God.* Our Lord deals very plainly and poſitively with *Nicodemus* in this caſe; *Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.* The *New birth* here is oppoſed to the *Natural*; as we are *born into the World*, of Earthly Parents, *we are in our blood*, when we are *born again* through the power of the Spirit, we are *born of Water*, to ſignifie our *cleanſing* from our *former filth*; and this muſt be, or elſe the

Joh. 3. 5.

Ezek. 16. 6.

King-

Kingdom of God, where Chriſt is, will be *ſhut* againſt us. So the *Apoſtle*: *If any man have not the Spirit of Chriſt, he is none of his.* Rom. 8. 9. By the ſame *price*, that Chriſt *purchas'd Heaven* for us hereafter, he *purchas'd the Spirit* for us here; that by being *made like* to him now, we might be fitted to *enjoy* him at laſt. As Chriſt is our *way* to the Father, ſo the work of the Spirit muſt warrant and *Evidence our Title* to Chriſt; we have manifeſtly no Intereſt *in him*, till the Spirit hath wrought Holineſs *in us*. Once more, the *ſame Apoſtle* ſays; *If a man be in Chriſt, he is a new Creature.* 2 Cor. 5. 17. We muſt be the *workmanſhip to God in Chriſt*, or 'tis impoſſible that we ſhould have any *Right* or *Relation* to him. If the *Old man* be ſtill alive in us, whereby Heart and Life are both

corrupted, we have nothing to do with the *second Adam*. Union to the person of the *Redeemer* does necessarily suppose the work of a *New Creation*. We can never have any *inheritance* with Christ *as brethren*, unless our *Fathers Image* be restor'd upon us. Many other Testimonies might be produced to the same purpose; But the particular *Reasons* of the Indispensible necessity of *such* washing by Christ, in order to partaking with him, are these which follow.

1. First, As Jesus Christ is a *spotless Head*, he cannot be link't with any other than *Holy Members*. That *Body*, of which he is the Head, must be *conformable* to him. An *Head of such fine Gold* will not be joyn'd (as the Head in *Nebuchadnezzar's Image* was)

to

to *miry feet of Clay.* The *Members of an Harlot* cannot be the *Members of Chriſt.* *Dead* and *fruitleſs Branches which are in* Chriſt by viſible profeſſion, *are taken away*, becauſe Chriſt is a *living and fruitful Vine.* To *ſay that we have fellowſhip with him*, when *we walk in darkneſs*, muſt needs be *a lye*, becauſe *he is in the light.* Our bleſſed Lord will never conſent to be *matcht* with any that are *unſuitable* to himſelf; (though he muſt with thoſe that are *inferiour*, or elſe with *none.*) If the *Bridegroom* be *fairer than the children of men*, the *Spouſe* is to be *beautified through his comlineſs* alſo. *Incongruous mixtures*, and *un-natural conjunctions* were forbidden under the Law; *Thou ſhalt not ſow thy Vineyard with divers ſeeds*, &c. *Nor plow with an Oxe and an Aſs together. Nor* 1 Cor. 6. 15. Joh. 15. 2. 1 Joh. 1. 6, 7. Deut. 22. 9, 10, 11.

wear a garment of divers ſorts, &c. The things forbidden here, were not *evil in themſelves*, and therefore the *meaning* and deſign of God in giving ſuch Laws to the People of the *Jews*, was to ſhew, how *hateful* the *mingling* of thoſe things in Religion would be, which had no *ſimilitude* or *agreement* in their nature. Believers alſo in the New Teſtament are charg'd (though it be not ſo carefully attended to, as it ought) that they ſhould not *unequally*
2 Cor. 6. 14. *yoke themſelves with unbelievers*; Do we think then that *Chriſt will*
v. 15. *be yoked with* Belial? If the *ſons of God* ſhould not unite themſelves with the *Daughters of Men*, can we ſuppoſe that *Jeſus Chriſt the Righteous* will incorporate with thoſe which are *unſanctified*?

Secondly,

Secondly, As Christ is an *holy Lord*, and *Lawgiver*, he must maintain and keep up the honour of an *holy Government*. He must not lose the *Glory* of being a *Prince*, while we enjoy the *benefit* of his being a *Saviour*. He is appointed to *rule* every one whom he *redeems*, and to exercise his *Governing power* at the same time with his *saving mercy*. He *came not to destroy the Law*, but to *fulfil it perfectly* himself, and to see it *sincerely fulfill'd* by us. He must *disinherit* the rejecters of his *commands*, from *receiving of the Promises*; and if he invests us with the *righteousness of Faith*, 'tis necessary that he should expect from us the *Duties of Obedience*. *David*, an holy Prince, resolv'd that he *would not know* (*i. e.* not tolerate or countenance) 2. Act. 5. 31. Ps. 101.

tenance) *a wicked person*; and can we imagine, that our Lord Jesus will fall short of his *Type*, and shelter the workers of iniquity *under his wing*, or give *protection* to those that renounce his *Dominion*? It becomes a *good Magistrate* to make his *best Subjects*, his *onely Favorites*; and shall the *Kingdom of Christ* be worse order'd than the *Kingdoms of Men*?

Heb. 1. 8. Is not *the Scepter of his Kingdom, a Scepter of Righteousness*? and must he turn it into a *Rod of Wickedness*, by gratifying the Lusts of those that would be a blemish and *reproach* to him? Surely Christ will not *prostitute* his own Name and Dignity, as he is *exalted* to be a *King*; nor so far give up that *Office*, as to lay them *in his bosom*, who trample his Laws *under foot*. He cannot suffer a *contempt of his Authority*

thority in those that are *partakers of his Grace.*

Thirdly, As Christ is the *Mediator* of an *Holy Covenant*, he must look after, and require a performance of the *necessary terms*. God and Man are the two *Parties* in the Covenant; he mediates between both, and engages as a *Surety* for both. He undertakes not onely for God's *Reconciliation* to us, but for our *return* to God; if there be a failure on one part, there can be no accomplishment of the other; if we remain *impenitent*, God must remain *implacable*, and Christ's Suretiship will be of no use or advantage to us. His great business in the World was to confirm the *Covenant with many*; *i. e.* the New Covenant, which though it be not strictly a *Covenant of Works* 3. Dan. 9. 27

Works, yet works are not *altogether* excluded by it; Works are thrust out from being the *meritorious condition* of our blessedness, but they are taken in as a *needful qualification* for it. The *Covenant of Grace* does oblige us to all holy *services*, as well as assure us of a glorious *Salvation*; it tends to deliver us from being *slaves to sin*, as well as from being *Prisoners in Hell*. It is manifest therefore that we continue under the *Old Covenant*, while we are *unpurged from our old sins*; when we are brought into the bond of the *New Covenant*, God does infuse *new frames* and dispositions into us. A sinner in his filth, is evidently a *stranger to this Covenant* we may gather thus much from what God says by the *Prophet*, *sware unto thee, and entred into Covenant with thee*, (a Covenan

Ezek. 16. 8, 9.

differen

different from *that* at first) *&c. Then washed I thee with water, yea I throughly washt away thy blood from thee.* *Sin hath dominion* over those that are *under the Law*, but not over such as are *under Grace.* So that Christs *ratifying* of the second Covenant, makes Sanctification necessary to our partaking with him. Rom. 6. 14.

Fourthly, As Christ must *present* us to an *holy God*, it is requisite that he should first make us an *holy people.* The *Church* must be *sanctified* and cleans'd by Grace, that it may be *presented a Glorious Church, not having spot or wrinkle, or any such thing, but holy and without blemish.* Concerning this *act* of Christ, the *Presentation of Souls* to God, the Scripture speaks in several places. *To present you holy, and unblameable,* 4. Eph. 5. 27 Col. 1. 22.

able, and unreprovable in his (i.e.
Jude 24. in the Fathers) *sight. To him that is able — to present you faultless before the presence of his Glory, with exceeding joy.* This is done more *privately* and particularly at
Eccl. 12.7 our *Death*; for then *the spirit returns unto God that gave it*; and Jesus Christ sends his *Angels* to *convey* the Soul from Earth to Heaven, where at its *arrival*, he immediately presents it unto God. 'Tis done more *publickly* and solemnly at the *End of the World*, when there shall be a *General Assembly* of Christs sanctified ones; then Christ will stand at the *head*
Heb. 2. 13. *of his whole flock*, and say to God, *Here am I and the children which thou hast given me.* Christs Kingdom *as Redeemer* (which is *subordinate* unto Gods, and consequently *distinct* from it) was appointed to continue no longer than

than *this world*; when the *world to come* takes place, His Kingdom is to be *delivered up*, and his *fidelity* to his truſt muſt be *accounted for*; and therefore all the Souls wherewith he was *entruſted* by the Father, are to be *preſented* to him: the Father *gave them to him*, and when he hath finiſhed his work upon them, he muſt *give them back to the Father*. Now, can we think, that a God, who is *glorious in Holineſs*, will receive us, if we are defiled by Sin? Will he that *loves Righteouſneſs*, accept of thoſe that are *far from Righteouſneſs*? Will he *acquit* his Son in the execution of his Office, if ſo great a branch of it, as the *waſhing* us from our filthineſs, be *neglected* and undone?

Fifthly,

5. Fifthly, As Christ is to lodge us in an *holy place*, he must *fit* us by Holiness to be the *Inhabitants*. One of the ends of his *Ascension* was thus express't by himself; John 14. 2. *I go to prepare a place for you*; but the work of Christ would be no more than half done, if he did not send his *Spirit* in his stead, *to prepare us for that place.* Our Lord *purchast* an Inheritance for us by his *Death*, he went to take *possession* of it for us, when he *ascended up on high*; And is it not after all as necessary now, that we should Colos. 1. 12. be *made meet for this Inheritance*? *Vessels of Wrath* are *fitted for destruction*, before they are punish with it; and must not the *Vessels* Rom. 9. 22, 23. *of Mercy* be *prepared unto Glory* before they are advanc't to it? What an *Hell* would *Heaven* be to those that *rejoyce in Iniquity* an

and *have pleasure in unrighteousness*? What a *Prison* would *Paradise* be to those that *love to wander*? What delight could the *Old man* take in the *New Jerusalem*? The Souls of the Unsanctified, are now the *Habitation of unclean spirits*; what *agreement* therefore can be hereafter between them, and the *habitation of Gods Holiness*? How unfit must we be to *dwell in the presence* of God at last, unless we are made living and *sacred Temples* for God to dwell in here? The Holy Ghost hath put this *bar* upon the *Gate of the City*; *There shall in no wise enter into it any thing that defileth.* Angels were *expelled* out of it, assoon as they sinned; can we then suppose, that God will take up sinners from hence, and *admit* them into it? It is styled Gods *holy Heaven*; 'tis his peculiar Revel. 21. 27. Ps. 20. 6.

ar Palace and *Throne*, which he will not have *ſtain'd by the approach* of any uncleanſed Soul. The purity of that *State*, does call for anſwerable purity in *us*. There
Pſ. 119. 1. is a neceſſity of being *undefiled in the way*, if we would be *bleſſed in the end*.

IV. The *Fourth* and laſt thing propoſed, was the *Application* of the whole. A double Uſe may be made of this point, by inferring ſuch *Truths*, and perſwading to ſuch *Duties*, as naturally flow from it.

USE I. The firſt *improvement* we may make of this *Doctrine*, is by way of *Information*, as to ſeveral Truths, reſulting thence.

I. Firſt, From hence we may learn, wherein the *great evil* and miſ-

miſchief of *ſin* lyes. It hath many bad effects, even in this Life, and with reſpect to the concerns of this Life; but the *worſt of all* is, that it *defiles the Soul.* This is that which *fools make a mock at*, and which common ſinners think moſt ſlightly of; but this is that which is of the moſt fatal ruining conſequence. This is that which calls for ſuch a valuable and effectual *expiation*; this is that which calls for the *pouring out of the ſoul* of Chriſt in our ſtead, and the *pouring out of the ſpirit* of Chriſt upon us. The *neceſſity* of Chriſts waſhing every one that hath part with him, is an undeniable *convincing proof* of the loathſome filthineſs which is in ſin. Otherwiſe we might cry as the *Diſciples* did, when the *Ointment was pour'd* on their Maſters head, *To what purpoſe is this waſt?* Mat. 26. 8.

waſt? Why might not our Lord Jeſus have ſpared this *pains* and *coſt*, and left us in the ſame condition, wherein he found us? Certainly, he was at a vaſt expence and trouble to waſh us *in vain*, if ſin had not greatly polluted and deprav'd us? It would do well therefore, if we remember'd this, and laid it to heart, that in every act of wickedneſs, we make work for the *fire of Hell*, or the *bloud of God*: *Conſuming* by the one, or *purging* by the other, muſt be the iſſue of it.

2. Secondly, This plainly ſhews that the *defiling effects* of ſin have extended to *all mankind*. The Doctrine of Souls being waſht by Chriſt, does ſuppoſe that we are *univerſally* in a corrupt ſtate. If any man were *born clean*, that man

man might have part with Christ, though he were never washt. We may easily infer from this necessary act of the *second Adam*, what misery was brought upon us by the *first*. The very *Heathens* were sensible, and sometimes complain'd, of the Souls being *out of frame*, but they knew not distinctly, *what* this disorder was, nor *how* it must be *remedyed*. If we had not lost the *amiable purity* which we were once beautified with, and if there did not an *heap of dirt* appear in the place of that *dissolved snow*, why should even the *Saints* of God (who are brought out of a *state* of sin, though afflicted with the *remnants* of sin) cry out so often of their *wretchedness*? And indeed, if the same Scripture which gives us an account of our *primitive Creation*, did not also

report the means and manner of our *fall*, it would not be credible that mankind could have *so degenerated*. As there are the *seeds of all distempers* in our *Bodies* at the time of our birth, so the *principles of all manner of corruption* in our *hearts* by nature. No part is free from the infection; but the *Leprosie covers our* Levit. 13. 12. *whole skin, from the head to the foot, wheresoever we look.* What Jesus Christ hath done for our Healing and Cleansing, doe lead us to the humble consideration of this *General Plague.*

3. Thirdly, This teaches us the *Insufficiency* of the Legal Sacrifices and the *reason* of their Cessation *He* (i. e. the *Messiah*) *shall cau* Dan. 9. 27. *the Sacrifice and Oblation to cea* Christ by his Death took *the* away, because they *could not ta* *aw*

away ſin. They were weak and unprofitable, inſignificant and worthleſs *in themſelves*, only as they typified and *repreſented the Blood of the Lamb*, which was to be actually ſlain in the fullneſs of time. What could *the Blood of* Heb. 9. 13. *Bulls and Goats, and the Aſhes of an Heifer ſprinkling the unclean*, do more, than *purifie the fleſh*? How could ſuch *carnal Ordinances* have any vertue for the removing of *Spiritual defilements*? God therefore impos'd them only *for a time*, and when his Son had *fulfilled the end* of them, he *put an end to them.* Nay, even while they were enjoyn'd and us'd, the *Imperfection* of them was plainly intimated by their frequent *repetition*; if they could have *purg'd the Conſcience from ſin*, they needed c. 10. 2. only to have been *offered once.* Chriſt dyed but *once*, and that once

once dying was *enough*; he hath
v. 4. thereby *perfected for ever them that are sanctified*; And we read of *this act* of washing his Disciples feet *but once*; once for all, to shew that what the yearly and dayly Offerings under the Law *could not do*, his one offering *did*. The reason of their *prescription* and *Observation* in the Jewish Church so long, was their being *figures* of the Sacrifice of Christ; the reason of their *abrogation* at last, was *their* real invalidity, and *his* full performance.

Fourthly, This Discovers to us the falshood of the *Doctrine of Penance* in the *Romish Church*. This Text is evidence enough that the Refuge of *Humane Satisfactions* which Sinners in *their Communion* fly to, is indeed a *Refuge of Lyes*. *If* [*I*] *wash thee not*, &c.

'Tis

'tis *proper to* Christ, and not *possible* to any Creature, to wash a Soul from the *smallest sin*. Men may inflict what they please upon themselves, and use the utmost *severities* to their flesh, but it will be no advantage to them in this case; the greatest of *voluntary sufferings* avails nothing as to the purging of the least transgression; the tormenting of our *bodies* can never put away the sin of our *souls*. It must be *purer blood* than ours, that *makes us clean*. Poor deluded Creatures commonly *increase* their guilt by such practises, but they cannot *lessen* it; they *whip* and *lance* themselves (it may be,) and think by that means to be rid of some of their pollution, but this makes them rather *greater sinners* than they were before. It is therefore a piece of folly and madness, like *his* in the Gospel, who

who being poſſeſt with an *Un-*
Mark 5. *clean ſpirit, ran among the Moun-*
5. *tains and Tombs, crying and cutting*
himſelf with ſtones.

5. Fifthly, We may gather from hence, that the moſt ſincere *Evangelical Repentance* makes no *compenſation* to God for Sin: The beſt *Penitent* in the World, if his *head were Waters*, and his *eyes a fountain of tears*, would not be able to *waſh himſelf*. How can the largeſt *floods* of godly ſorrow *blot out* iniquity from Gods *book*, or remove the *ſtain* which is ſo *deep* in our own Conſciences? Suppoſe, that we do *bring forth fruits meet for Repentance* in a Life of *new Obedience* for the time to come, what is this, as to the expiating of *ſins*
Obj. *that are paſt*? Yes; perhaps ſome may ſay, the Holy Ghoſt aſſures
Prov. 16. 6. us, that *By Mercy and Truth Iniquity*

quity is purged. To this, I anſer, 1. We may very well underſtand thoſe words to hold forth the *Mercy and Truth of God.* So the *ſame Expreſſions* muſt be underſtood, not only in ſeveral other places, but in the *ſame Book. Mercy and Truth ſhall be to them that deviſe good.* And therefore it ſeems to be meant only of Gods Mercy in *promiſing*, and his Truth in *performing*; his *free Grace* in *Chriſt*, and *faithfulneſs* to his own word. The *ſcope* of that whole verſe appears in this ſhort *Paraphraſe* upon it; "God out of his "meer benignity, agreeable to his "ſtanding Revelation, does purge "the ſins of Men, that they for "the future being reſtrain'd by an "holy fear, may not return to "them. 2. If we ſhould underſtand it of Mercy and Truth *in us*, the ſence of it amounts to no

Anſ. Cartwr. *in locum.* c. 14.22.

more than this, that *True Faith working by Love* is the *means* of *purifying the heart* through the blood of Christ. It purges Sin, not by its *its own power*, but the efficacy of its *Object*, our Lord Jesus. Our Faith hath an *alloy* of Unbelief, and our Repentings a *mixture* of Sin, which require a purgation for *themselves*.

6. Sixthly, Another Inference from the main Doctrine may be, that the *washing of Water* in *Baptism* is no sufficient security, that we shall *partake with Christ*. He Mat. 3. 11 *shall baptize you* (says his *forerunner*) *with the Holy Ghost, and with Fire*. Multitudes come under *that Ordinance*, who know not what *this* means, and yet without *this* our participation with Christ is *impossible*. I cannot but conclude, that

that the *wide door* of *Baptismal Regeneration* hath *let in* vast numbers of Souls *to Hell.* Men being taught to believe, that when they are *Baptized*, they are certainly *Regenerate, and born again*, they rest contented, and look no further. The Apostle *Peter* tells us plainly, how *Baptism saves*; *not* (as it is) *the putting away of the filth of the flesh, but* (as it is attended with an holy restipulation, or) *the answer of a good Conscience towards God.* It is not the *outward administration* of the *Element* of Water, but *inward operation* of the Spirit and *application* of Jesus Christ, which makes a sinner clean. What do we think of that woful Impostor, *Simon Magus*? After he was *baptized*, he yet remained *in the gall of bitterness, and in the bond of Iniquity.* The same may be *perceived*, and

1 Pet. 3. 21.

Acts 8. 13 with 23.

pronounc'd of thousands besides, upon as notorious grounds, as it was of him. Why should *this Sacrament* be more constantly and infallibly accompanied with *cleansing Grace*, than that *other Institution of the Supper*, which *Hypocrites* many times partake of, and the *Devil enters into them* afterwards with greater force?

7. Seventhly, It is easie to collect from hence, that Jesus Christ is not *meerly the Pattern* of our Purification, but *also the Author*. It is very *true*, that He is the Pattern of it; therefore we are called to *purifie our selves*, *even as he is pure*; but this is not the *whole truth*, nor the *principal part*. The entire Mystery is set forth in those words of the *Apostle*; *He suffered for us, leaving us an Example*, &c. Indeed Christ *in suffering* left us an

1 John. 3. 3.

1 Pet. 2. 21.

an Example, but his great end was to ſuffer *for us*; *i. e.* in our room and ſtead, as our *Subſtitute* and Surety, as one that *repreſented* us, ſuffering that which was *due to us*, and which if he had not, we muſt have born *our ſelves*. I condemn none for magnifying the *Example of Chriſt*, but I muſt declare an abhorrence of, and enter a caution againſt, that *Socinian fallacy* and cheat, which would ſubvert the Goſpel under this pretence. Chriſt does not does not waſh us, by being a Pattern of abſolute purity *in himſelf*, but by the applying of his merit *to us*, and the workings of his Grace *in us*. The *benefit of his Example* would be utterly loſt, and come to nothing, if his *doing no ſin*, and *dying for ſin* were not accepted by God as the juſt and valuable price of our Redemption.

8. Eighthly, This warrants us to infer, that those *Churches* which come up to the *highest degree of Reformation*, are the most likely to *share in the glory of the latter dayes*. These Days are in a special and peculiar manner called *Christ's Times*. Then his Kingdom will be most *eminently* set up, and he shall *take to himself his great Power and Reign*, subduing all that make opposition to him. The question now is, who shall *partake with him* in this kind of *Heaven upon Earth?* Whom will the *King of Saints delight to honour* in those times, which will be so glorious? I think, I may very safely Answer; Those that are *counted the filth of the World*, but in truth are most *purged from it*. *Thou hast a few names even in Sardis* (says Christ to *that Church*, or the Church in *that period* which

1 Tim. 6. 15.

Rev. 3. 4.

which have not defiled their Garments, and they ſhall walk with me in white, for they are worthy. Walking with Chriſt *in white*, does note a proſperous and flouriſhing State, (as on the contrary, a ſad and doleful State is often ſignified by *covering with blackneſs*, and *clothing in Sackcloth*,) and they who have taken care to *keep their garments unſpotted*, are the perſons whom Chriſt will reckon worthy of *Communion with himſelf* in this State. Who are the *Hundred and forty four thouſand* c 14. 1. *that ſtand with the Lamb upon Mount Sion*, but ſuch as are *not defiled with Women*, (*i. e.* have had v. 4. nothing to do with the *Mother of Harlots*) and ſuch as *are without fault?* (*i. e.* have not partaken of *Babylons ſins.*) Some of the *terms of reproach* in this Generation will *become Characters of honourable di-*

ſtinction, and marks of renown, when Chriſt *comes in his* (expected) *Kingdom*; for his Meaſures and Methods of *Advancement* will not be as Mens are. When
Joel 3. ult. the *Lord dwells in Sion*, our *Reformations* muſt be carried on to an higher pitch, and he *will cleanſe*
Iſa. 4. 3, 4. *what he hath not yet cleanſed. He that remaineth then in Jeruſalem, ſhall* (with more reaſon) *be called holy*, becauſe the remainder of our *filth will be waſht away.*

USE 2. The Second *Improvement* of this Point, may be by way of *Exhortation*, to thoſe Duties, which ſhould be learnt from it.

1. Firſt, Labour to be *deeply ſenſible* of your defiled *Natures* and *Lives*. Till we are brought to a ſerious acknowledgment of this, we are not *fit* to be waſht, tho' we

we *need* it. *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.* The faithfulneſs of God does not bind him to *cleanſe* us from that which we will not *confeſs*. *David* bewails his *ſecret faults* (as well as thoſe that were *known* and open) and prays for *cleanſing from them*. He who is *pure in his own eyes*, ſhall continue *filthy ſtill*. Till we come to *ſee* our own *Leprous Faces*, and thereupon to *loath our ſelves*, there is no hope of our being clean. Methinks that Challenge which God put to the Church of the *Jews*, ſhould affect every one, and ſtrike us with confuſion. *How canſt thou ſay, I am not polluted?* Unleſs this ſelf-juſtifying *Mouth be ſtopt*, the *Fountain* which God hath *opened*, will be *ſealed up* againſt us.

1 John 1. 9.

Pſal. 19. 12.

Jer. 2.23.

Secondly,

2. Secondly, *Addreſs* your ſelve to Chriſt with ſincerity and fer vency, that he may *waſh* you, both *within* and *without*. He *offer* this priviledge to you in th *Word*, go you and *urge* it to hi
Jer. 13. ult. in *Prayer*. He ſays, *Wilt tho not be made clean?* Plead, and ex poſtulate with him, in his ow Language? *Lord, wilt thou n make me clean? When ſhall it on be?* When ſhall I *liſt up my fa to thee without ſpot*, and by tha means, without *ſhame*? He is abl both to *convince* you of your u cleanneſs, and *cure* you too; h he hath *Authority* and *Power* t
Luk. 5. 13. ſay, *I will, be thou clean*; and h many promiſes upon record ſpeak his *readineſs* and *inclinatio* You may feel a little *ſmart* an pain, while he is about th
Mal. 3. 2. work; for the *Prophet* compar him to *Fullers Soap*, which wi

ſear

ſearch in order to cleanſing: But remember, how much more tolerable this is, than to be *ſalted with fire.* Mark 9. 49.
One of theſe two muſt be; if your *filthineſs be not purged,* Ezek. 24. 13.
fury will unavoidably *reſt upon* you. And therefore do not act the *Hypocrites* part, in getting the *outſide* only *clean*, like thoſe *Scribes* and *Phariſees*, to whom *the greater damnation* is threatned. Mat. 23. 25.
Be heartily willing to *lay aſide all filthineſs*, if you do not ſo, you do nothing. If every performance do not proceed *out of a pure heart*, the *end of the Commandment* is not anſwer'd. You only *mock God*, and *deceive your ſelves.* v. 14. Jam. 1. 21. 1 Tim. 1. 5.

Thirdly, *Live to Chriſt* in the Exerciſe of *pure and undefiled Religion*, and take heed of *falling into the dirt again.* It is ſad to be *entangled in the pollutions of the World,* 3. 2 Pet. 2. 20.

World, after we have *escapt them through the knowledge of Christ.* Walk with all possible exactness and *circumspection*, and say, as the *Spouse* did to a worse purpose, (whenever the Tempter assaults you) *I have washed my feet, how shall I defile them?* "My Saviour "hath cleansed me from my sins "by his own Blood, I will there- "fore go and sin no more. Upon this account *stoop* not too much to the *filthy puddles* of Creature-enjoyments; Converse more with *things above*, where Christ himself is. Remember, that he dyed *to purifie you to himself.* Your purgation by so dear a remedy, was to make you *meet for the Masters use*, and not to leave you at *Satans* disposal, by a sinful gratification of the *flesh.*

Song. 5. 3.

Tit. 2. 14.

2 Tim. 2. 21.

Fourthly,

Fourthly, Improve the *continuance of Life* for your *increaſe in Holineſs.* The *beſt ground* requires frequent *culture*; and they that are *in Chriſt*, want *more purging* ſtill. Therefore it is, that God does not *immediately* upon our Converſion, *take us out of the World*, and ſnatch us into Heaven; but orders us to abide here for a while, that we may be *yet better prepar'd* for his everlaſting Preſence. God does not uſe to perfect ſo great a change, *in a moment*, or in the *twinckling of an Eye*, (though perhaps he may do it *ſometimes*, for the Exaltation of his Soveraignty.) Luſts are *gradually* mortified, before they are *totally* extingniſh't. For this reaſon, we are yet *ſojourning* upon Earth; becauſe we are to attain *further*, before we come to our 4. Joh. 15. 2.

our *Journey's End.* Death is delay'd, becauſe the *work of life* is not done, nor the *deſign* of it ſufficiently accompliſht. Theſe are the *days of our Purification*; when they are over, our Glorification will commence. Be diligent then *in this your day*, (like thoſe under the *Law*, that were Num. 19. 19. to *waſh their clothes, and bathe themſelves in water*) and for a reward to ſuch diligence, you *ſhall be clean at even.*

5. Fifthly, Get your *holy Performances*, and *earthly Comforts* waſht by Chriſt alſo. There is Mal. 2. 3. a *dung* in our Duties, which he muſt ſeparate them from, or elſe they will not be acceptable to God. When there were ſome that mentioned to an *Eminent* Mr. *G. H.* *perſon* on his Death-bed, a piece of Service which he had done, he

he answer'd piously, *It is a good work, if it be sprinkled with the blood of Christ.* Even the *Sacrifice* of the Righteous (as well as of the *wicked*) would be *an abomination to the Lord*, if it were not for the more grateful, and *emblemish'd* Sacrifice of his Son. Bring all your offerings therefore to this *High-Priest*, that God may *receive* them from his *hands*, perfum'd with his *Incense*. All that we would have the Father to *approve*, we must have him to *recommend*. And there is likewise a *polluting vanity* in Worldly things, which will be mischievous to us, if Christ do not remove it by his Spirit; how miserable are they, to whom *nothing is pure*! Tit. 1. 15. and how happy they on the other side, to whom *all things are clean*! Luk. 11. 41. Let it then be your unfeigned desire, that you may not

possess

poſſeſs any thing in this Life, which will tend to unqualify or *indiſpoſe* you for the next. *Sanctified wants* and ſtraits are ten thouſand times better, than the moſt plentiful *corrupted Enjoyments.*

6. Laſtly, You, who have had *Experience* of this waſhing by Chriſt, *fear not* the Devil's *fouleſt Accuſations.* He may *beſpatter* you, but he cannot *hurt* you; he hath nothing to *do with* you, whatever he *ſays againſt* you. Why then ſhould you ſlaviſhly dread ſuch a diſarmed Adverſary? Why ſhould you ſtand in tormenting awe of him, who muſt neceſſarily *fall before you?* His *Weapons* (his chiefeſt Arguments, the very ſinews and *ſtrength of his cauſe*) wherein *he truſted*, are now gone, and he ſhall never be permitted to recover

ver them. While you were in an unpurified ſtate, he could alledge a great deal of *truth* for your Condemnation; but now he muſt be forc'd to make uſe of *Calumny*, and that cannot be to your prejudice. You have the *favourable word* of Chriſt to relieve and vindicate you, however he may dare to aſperſe you; *He that is waſhed* (ſays our Lord to his *Diſciples* in this Chapter) *is clean every whit.* All comfort is wrapt up in the aſſurance of this, notwithſtanding your *daily ſlips*, and Satan's *malicious devices.* Be encouraged, as *David* was, in that prayer to God; *Iniquities prevail againſt me*, (yet) *as for our tranſgreſſions, thou ſhalt purge them away.* Deſpiſe the *Enemy that reproaches* you, and conſider what a powerful Friend you have to confront and *rebuke* him. It

ver. 10.

Pſal. 65. 3.

is the happineſs, and ought to be the ſupport, of Believers, that though they may be *blackned* by their *Helliſh Accuſer*, they ſhall be *clear'd* by their *Heavenly Advocate*.

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